

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

Vol. VI.]

APRIL, 1813.

[No. 4.

*An Historical View of the First
Planters of New England.*

No. XIX.

(Continued from page 91.)

5. **W**E now proceed, in the course of our remarks, to take notice of some objections which have been made to the character and institutions of our venerable ancestors. It is well known that *homo sum, error est portio humani*; and that the fathers of the New England colonies could not be exempt from the common share of human imperfection. And while the language of panegyric would draw their character without its shades, it passes to the regions of fiction, presenting an exhibition of persons that never had a being in reality. The best of men have always their errors and defects, till they arrive to that state of being where the spirits of the just are made perfect. On the other hand, the language

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58. pastor of a church in that town. Harv. 1772.

At Huron, (Ohio) Col. JOHN S. EDWARDS, aged 38—Member of Congress elect for that State.

At Wallingford, OLIVER STANLEY, Esq. aged 70. Yale, 1768.

At his seat in Clermont, (N. Y.) Hon. ROBERT R. LIVINGSTON, late Chancellor of the state of New-York.

On his way from Wilna to Paris,

JOEL BARLOW, L. L. D. Minister Plen. from the U. States to the Court of St. Cloud. Yale, 1778.

In Otsego county, (N. Y.) Hon. WILLIAM DOWSE, Esq. Member of Congress elect from the state of New-York.

At New-Haven Dr. JOHN BARKER. Yale, 1777.

In Virginia, Hon. JOHN TYLER, Esq. Judge of the District Court for that District.

1813. *Donations to the Missionary Society of Connecticut.*

Feb. 16. Mrs. Mamri Bishop, of Preble, New-York, a Donation,	\$ 3
17. From Rev. John Field, collected in new settlements,	13
26. From Rev. George Colton, a Donation,	2

Monies received in Hartford for Foreign Missions, and for translating and printing the Holy Scriptures, which were not included in any sums which have been mentioned in our former Numbers—by Mr PETER W. GALLAUDET, which will be forwarded to the Board for Foreign Missions.

From the Rev. D. L. Perry, of Sharon,	\$ 15
From a Friend to Missions, appropriated by the Donor, towards the loss by fire of the Mission-house, &c. at Serampore,	100

\$ 115 00

By Mr. HENRY HUDSON.

From Rev. Thomas Robbins, East-Windsor, for translations,	\$ 5
Durham Female Cent Society, Green county, N.Y. for do.	50 51
A Friend to the Eastern Mission,	5
Farmington Female Benevolent Society, by Hon. John Treadwell,	10
A Friend to Foreign Missions, East-Windsor, by do.	5
Capt. Joseph Dutton, Farmington, by do.	1
	\$ 76 51

TO CORRESPONDENTS.

A communication has been received with the signature DISCIPLINZ, containing many ingenious remarks on the subject of Church Discipline. The Editor is entirely ignorant of the writer, and from whence it came; still, from the aspect of the communication, he believes it has an implied reference to some existing controversy. Should this be the case, an answer may be expected, and all altercation is forbid in this Magazine. For this reason the piece is laid aside for further information.

FIDELIS is received. A zeal for the truth is commendable; but it ought never to degenerate into unkind reflections on Christians of a denomination different from our own.

HONESTAS, on the unlawfulness of Lotteries, contains nothing new on the subject. To fill the pages of the Magazine with arguments which have been long before the public, would be improper.

An account of a Revival of Religion in Monson, (Mass) is come to hand. It was unfortunately mislaid, until too late an hour to insert it in this Number. It will have a place in our next.

ERRATUM.

Page 80, of our last Number, 6th line from bottom, for *Newington*, read *Rocky-hill*.

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Connecticut colony founded their capital laws entirely upon the laws of Moses; and from the same authority all their ancient laws received their complexion. Some, if not all the colonies, adopted the laws of Moses for their common law. In cases for which they had no particular statute that was applicable, the Jewish law was made the rule of procedure.

In these regulations, the early politicians of New England acted according to the dictates of the soundest judgment. The laws of all civilized nations are founded, essentially, upon the institutions of the great Lawgiver of the Hebrews. As much has been said upon this particular trait in the character of the New England fathers, I think it proper to point out the steps by which the civil institutions of the most refined nations have been derived from those of the Israelites. It is well known that the states of modern Europe have derived their civil laws from the laws of the Romans. The discovery of the Pandects of Justinian in the twelfth century, having, for a long period, been lost, has been declared to be a principal means of civilizing modern Europe. These were a digest of all the Roman laws.—The fundamental laws of Rome, from which all others sprung, were the laws of the Twelve Tables. Of these, Cicero observed, as quoted by Bishop Watson, "This little book alone exceeds the libraries of all the philosophers, in the weight of its authority, and in the extent of its utility." The Twelve Tables were a body of laws compiled in Rome about 450 years

before Christ. The senate and people feeling the want of fixed laws, having continued from the foundation of the city almost destitute of any that were written and permanent, three of the most illustrious patricians were sent to Greece to make a collection of the principal laws from those states which were most distinguished for their wisdom and refinement. From this collection, was compiled the laws of the Twelve Tables. The collection made by the Roman ambassadors was taken principally from the laws of Minos, Lycurgus, and Solon. Those eminent lawgivers obtained the principles of their legislation in their travels in Phenicia, a term applied by other nations to the land of Judea. Thus, directly, are the civil laws of the most eminent nations of ancient and modern times, derived from the institutions of the heaven-enlightened Lawgiver of Israel.—Some of the tribes of Israel were a commercial people, and maintained a constant intercourse with the neighboring countries. By this means, the religion and laws of the Hebrews became known in Egypt, in Crete, in the states of Greece, on the coasts of the Red Sea, and in the countries of the east. In this way, as well as by the labors of travellers, many of their institutions were adopted in all the surrounding nations. As Israel rose to its highest prosperity, in the reigns of David and Solomon, while the adjacent countries were in the infancy of civilization and power, they would naturally receive from them the principles of political science.—The political regulations of all

the most celebrated lawgivers of antiquity, contain the clearest internal evidence that they were formed on the model of the laws of Moses.

If this be a correct representation of this subject, where was the error in the early legislators of New-England in making the civil precepts which are contained in the scriptures, the basis of their political institutions?—Would it have been more wise to have adopted the policy of European states, derived originally from the same source, after passing through all the modifications of Grecian caprice...of Roman despotism...of feudal tyranny? Those who hate divine revelation are ready to receive the most important civil institutions from Vandals and Goths, but are ashamed to acknowledge a dependence on the laws of Moses. Yet, Goths, Romans, Greeks, Saracens, and Persians, drew their most essential principles of civil government from the precepts of the Hebrew lawgiver. Zoroaster, Solon, and Mahomet, were indebted to him for their finest political maxims.

Yet it has been a matter of great surprise that our ancestors should adopt the judicial laws of Moses for their common law. Common law is necessary for every people. No provisions of statute can reach every case that may occur for the cognizance of law. The American States, generally, adopt the laws of England for their common law. The common law of England is the Roman law. It was necessary that some standard of this kind should be adopted by the colonists of New England. They were planting small colo-

nies in an uncultivated wilderness, far remote from any civilized country. A great portion of the essential characteristics of the governments of Europe they intended to avoid. They were attempting the establishment of a Christian commonwealth. The policy of no country could be very conformable to their circumstances. The laws of the Israelites were as well suited to their condition, as those of any other people. These had received the impress of divine wisdom, and they had the sanction of the most efficient success. Never did any legislator give laws to a people in a lower state, than were the tribes of Israel while journeying in the wilderness. And never did any system of government conduct a people to a higher pitch of national prosperity. And all this in that remote period of time in which they led the way in the list of empires. If success is the best evidence of the wisdom of political institutions, the laws of Moses possess the highest possible recommendation. Then, will impartial judgment pronounce censure upon our ancestors for making these the basis of their political institutions?

No charge has been urged against the fathers of New England with so much assurance as that of persecution. The uniform cry of infidelity and false religion in this country has ever been, Our fathers fled from their native country to avoid persecution, and having arrived in America they became persecutors themselves. Strictly speaking, this is wholly untrue. Persecution consists in depriving persons of rights, or in punishing

them for the exercise of rights, to which by the laws of nature and the privileges of their birth-right they are entitled. The object of these emigrants, in leaving their native country and attempting a new settlement in defiance of all the perils of a most forbidding wilderness, was to form a community in conformity with what they deemed the true principles of the gospel of Christ. For this purpose they chose a *vacuum domicilium*, an unoccupied portion of creation; and the only favor which they desired of their fellow-men, was to be left unmolested. As they invaded the rights of no person living, they had every reason to claim the privilege of regulating the internal concerns of their community according to their own sense of justice and propriety. The colonial legislatures, in several instances enacted laws against the inculcation of religious sentiments, and against religious practices, which were opposed essentially to the systems which they had adopted. As they were wishing to make a fair experiment of their own sentiments, they resolved not to admit the advocates of opposing sentiments to their community. Their laws therefore, prohibited the settlement of persons of such a description, within the established limits of the colonies. And while all men were allowed to entertain what opinions they pleased concerning God and his revealed truth, provided they were not publicly advocated; those who persisted in their endeavours to inculcate what were believed to be errors, what were at least opposed to

the existing order of the churches and the community, thus unsettling the public mind, and shaking the basis of general tranquillity, were required to depart from their jurisdiction. Their magistrates caused those laws to be executed, with much prudence and discretion. Mrs. Hutchinson and her adherents, by the pertinacity with which they publicly maintained their errors, destroyed the harmony and threatened the existence of the Massachusetts colony. They were required to depart from the jurisdiction. The magistrates did not question their right of opinion, but would not suffer them to inculcate their sentiments within the limits of the colony, to the disturbance of the public peace. The most of the events about which the cry of persecution has been so loudly raised, consisted in transactions of this kind. Roger Williams and his adherents were required to depart from the jurisdiction of Massachusetts. This separation did not prevent the continuance of a friendly intercourse between him and the government of Massachusetts, which continued to the end of his life. Yet the difference of his religious sentiments from those generally received in the colony, was such that it was thought necessary for him to leave the jurisdiction. No one considers it persecution for any ecclesiastical community to exclude any individual from their connection, in consequence of a difference of sentiment. Such associations are of a voluntary nature, and essential differences of sentiments defeat the end of the connection. The companies of emigrants who commenced the

New England colonies were in circumstances not very dissimilar. Their prosperity, if not their existence, depended on their internal harmony. And that harmony depended primarily on their unity of sentiment and practice on the subject of religion. The exclusion therefore of an individual from the limits of a particular colony, for publicly maintaining and obstinately teaching sentiments to the disturbance of the peace, cannot justly be called persecution. A liberty of this kind had never before been promised, it was not inherited, and it could not reasonably be claimed.

The persecution, as it has been called, of the Quakers has left a stigma upon the character of the New-England fathers, from which they cannot be entirely vindicated. A few persons of this description appeared in the Massachusetts Colony, about the year 1656. The sect arose in England, but a few years before that time. There is great reason to believe that they came to these colonies for the express purpose of violating the religious order which existed in the colonies, and for which they were chiefly distinguished. On the people who are denominated Friends, or Quakers, who now constitute a highly valuable class of citizens, and a respectable religious denomination in our country, I make no reflections. I would merely remark, as necessarily required, on the conduct of a few wild enthusiasts, who assumed the name of that religious sect. Those few persons, coming to the Massachusetts colony, openly reviled the ministry and magistracy, denouncing

them as the servants of imposture and tyranny, and threatening the severest judgments of heaven upon the people if they continued in submission to the magistrates, and did not renounce the authority of the professed ministers of Christ. In many instances, their conduct was such a violation of decency as is not fit to be mentioned. Laws were enacted to prevent them from coming to the colony, and to induce those who were in it to depart. Fines, imprisonment, flagellation, and banishment, were the appointed penalties. As these seemed to be ineffectual; and the colony continued to be greatly molested, it was enacted that any Quaker returning from banishment to renew his practices against the peace of the colony should be punished with death. Under this law, four persons were executed. One of these received a reprieve after the sentence of death was passed on condition of leaving the colony; and another was desired by the court, after his arraignment for his last offence, to leave the country and avoid the execution of the law; but they would not comply. One other person was sentenced to die, and afterwards pardoned. Several received slight punishments, and some were confined for a time in prison, but at length were released. All who were punished suffered as disturbers of the public peace, and enemies of the government and order of the colony. Some of the other colonies enacted laws against the Quakers, but it does not appear that any rigorous measures were enforced.— This is the amount of all that I find upon this subject. The

laws which had been made were soon repealed, or suffered to lie unenforced. And in all cases, the magistrates manifested a reluctance to their execution. So far as capital punishments were inflicted, it is matter of regret; and however the practice of most nations could be pleaded in vindication of our fathers, this act of severity cannot be justified by their posterity. With the exception of the capital punishments, it is doubtful whether any greater severity were used than would be practised in all well regulated governments against the disturbers of the public peace.

The unhappy subject of witchcraft, for which the character of the New England fathers has greatly suffered, was a matter of mere popular frenzy, which, at that time, prevailed more or less in all parts of the British dominions. It was the effect of a popular delusion, accidentally and highly excited, and cannot be considered as a particular feature in the character of the planters of New England, or of their institutions. And it is greatly to be lamented that the best history of our country which has been written, should devote so many pages to a minute detail of this accidental occurrence.— One person was executed on a charge of witchcraft in 1648.— Another person was executed in 1655. There is an obscure account that two or three other persons suffered about the same time. A few others were brought to trial and acquitted. After that, the matter rested for more than thirty years. In 1692, was the fatal tragedy at Salem, in which nineteen persons suffered

death, under the accusation of witchcraft. The popular fervor soon subsided, and, in a short time, the transaction was greatly lamented and universally disapproved. It will be observed that this was more than sixty years from the first settlement of the country, when the first generation, and most of the second, were removed from the stage of human life. It is the fathers whom I am concerned to vindicate, and from this most lamentable instance of such a popular delusion, they are exempt. In their day, there were but two or three instances at most, and those were more the effect of a sudden and inconsiderate zeal in the people, than from the decisions of the magistrates, or the dictates of the laws. All countries are subject to the commotions of popular frenzy, and that these infant colonies, destitute of the influence of ancient usages, were so seldom disturbed with such agitations, is a matter of great admiration.

The early settlers of these colonies have been often charged with enthusiasm. This charge is certainly wholly unsupported. Enthusiasm, is defined by Dr. Johnson to be a "Vain belief of private revelation; a vain confidence of divine favor or communication." Mr. Locke observes, "Enthusiasm is founded neither on reason nor divine revelation, but rises from the conceits of a warmed or overweening brain." The enthusiast is led by internal persuasions and impulses; in opposition to the dictates of reason, of experience, of divine truth; and, in the prosecution of his objects, he relies on extraordinary aids

from heaven, beyond the ordinary dispensations of divine Providence. The religious sentiments of enthusiasm are wild and visionary, unsupported by the basis of truth. Such was not the character of the fathers of New England. Their religious sentiments were drawn from the word of God. In doctrine, they accorded with the faith of the Church of England, and with the sentiments of the Reformed churches in general. In practice, in the rites and services of religion, they adopted the churches of the primitive times for their model. In sentiment and practice they agreed in all essential particulars, with the Puritans in England, with the churches of Geneva and Scotland. They claimed, in these things no new discoveries, but sought for light from the faith and practice of Christian churches, of whatever name.—Above all, the word of God was their only ultimate standard, understood, not by any supernatural light, but according to the dictates of common sense. Their religious sentiments and practices were briefly stated in our last Number. In these nothing is seen which marks the enthusiast. If we may determine their sentiments from their writings, and from their confessions of faith, those were as free from enthusiasm as the sentiments of any portion of the Christian church. They had a zeal, it is true, a zeal which was great. The formalist would stigmatize every degree of zeal as enthusiasm. But what has ever been done for the furtherance of the gospel without zeal? The zeal of our venerable an-

cestors was founded in truth and wisdom, it was supported by the promises and providence of God, and was consummated in the heavenly inheritance of the saints. None of their important enterprises were rashly undertaken. The enthusiast sets out in a great project, without considering the end in view, much less the means for its accomplishment. Our fathers deliberated long, secured every means in their power, provided as far as human foresight could do against contingencies, and prepared for disappointments or success. They possessed in a very eminent degree a quality never yet found in an enthusiast—a steadiness in conduct. An enthusiast can never conduct an enterprise with steadiness or perseverance. We need only look at the history of the New England fathers to see a steadiness of conduct in the most difficult and discouraging seasons, which would have done honor to Cæsar or Washington. An enthusiast is always intoxicated with success. Nothing of this kind appears in the characters we now contemplate.—The success which attended the efforts of the Planters of New England, in one of the most arduous and perilous designs ever accomplished, a work of much time and of many unavoidable discouragements, is a proof outweighing all the deductions of argument, that enthusiasm had little or no place in their character. Some instances of enthusiastic zeal occasionally appeared among them, but it was uniformly condemned.—Mrs. Hutchinson, in her notions, was influenced by a mere spirit of enthusiasm. After all reason-

able efforts were made to reclaim her, she was required to leave the colony. The Quakers that first appeared in Massachusetts, were perfect enthusiasts, wholly under the guidance of impulses and supernatural impressions. We have seen that their notions were pointedly disapproved.—Enthusiasts are always given to change. The religious sentiments of our ancestors were uniform and steady.

Another charge imputed to the memory of the New England colonists, though totally different from the one we have been considering, is that of bigotry. Bigotry is an obstinate attachment to a particular party or set of opinions, with an abhorrence of all those of a different character. Many persons, who have not been well acquainted with the early character of these colonists, have believed the first settlers to have been greatly bigoted. This opinion is wholly unfounded. When the large company of emigrants which established the Massachusetts colony left their native country, they left an address to their brethren of the church of England, dated at Yarmouth, the place of their embarkation, which possesses a spirit of philanthropy, of liberality, and Christian benevolence, seldom equalled. It is entitled "The humble request of his Majesty's loyal subjects, the Governor and the company late gone for New England; to the rest of their brethren in and of the church of England." In this, they say, "We esteem it our honor to call the church of England, from whence we rise, our dear Mother, and cannot part from

our native country, where she specially resideth, without much sadness of heart, and many tears." They say further, "You are not ignorant, that the Spirit of God stirred up the Apostle Paul to make continual mention of Philippi, (which was a colony of Rome) let the same Spirit, we beseech you put you in mind that are the Lord's remembrancers, to pray for us without ceasing, (who are a weak colony from yourselves,) making continual request for us to God in all your prayers."—And they promise, "so far as God shall enable us, to give him no rest on your behalf, wishing our heads and hearts may be as fountains of tears for your everlasting welfare, when we shall be in our poor cottages in the wilderness, overshadowed with the spirit of supplication, through the manifold necessities and tribulations which may not altogether unexpectedly, nor, we hope, unprofitably befall us."

Mr. Robinson's farewell address to the company that formed the Plymouth colony, is a pattern of Christian liberality. In an account of the Plymouth church, Gov. Winslow mentions their "admitting to communion among them the communicants of the French, the Dutch, the Scotch churches, merely by virtue of their being so." And he observes that their members were not permitted to disown the church of England as a church of Christ. It was an observation of Mr. Hooker, "to separate from the faithful assemblies and churches in England, as no churches, is an error in judgment and in sin practice, held and maintained by the Brown-

ists." An early historian of our churches observes, "We dare make no difference between a Presbyterian, a Congregational, an Episcopalian, and an Anti-pædobaptist, where their visible piety makes it probable that the Lord Jesus Christ has received them." There were many shades of difference in the sentiments and practice of the respective churches in the colonies, yet a Christian fellowship and communion was constantly maintained. It is true those differences were not great, but it is well known that *bigots* are as apt to break charity upon the smallest points of difference, and will contend about them as fiercely, as those of the greatest importance.

The founders of these colonies have been greatly censured for incorporating their civil and religious institutions, for making religion and civil government mutual supports of each other, and for making a regard for religion a qualification for civil trust. Right or wrong, this procedure had the sanction of all Christian nations. From the days of Constantine the Great, 300 years after Christ, to the present time, all the governments of Europe, except the barbarous tribes who for some ages retained their paganism, and those few which have acknowledged the religion of Mahomet, have incorporated the observance of the Christian religion with their civil policy. I am fully of opinion that no person has worn a crown in the Christian countries of Europe, for fourteen centuries who had not received Christian baptism. An acknowledgment of the faith

of Christianity has been, generally, an essential qualification for public trust.—No character is so much the idol of the enemies of religion as David Hume. He was indeed a man of astonishing powers of intellect. In his Essay entitled, "An Idea of a perfect commonwealth," he recommends the establishment of Christianity by law, according to the Presbyterian form. The many striking coincidences between his theoretic commonwealth and the actual state of the New England colonies for several generations from their first establishment, will appear surprising to any one that will make the comparison. The New England fathers were not such visionaries as to explode systems of civil policy which had been consecrated by the wisdom of ages. They knew that all wise lawgivers of every nation had felt the necessity of calling in the aid of religion for the support of government and the welfare of civil society.—They knew that no religion but that of the scriptures was true. They could not therefore hesitate to connect this system with their civil institutions. The great objection to the New England policy is, that they took Christianity as it is, consisting in the fear of God, and in the observance of the moral duties of life, without these corruptions of human invention with which it had long been encumbered. If revealed religion ought to be connected with civil policy at all, it ought to be received as given in the scriptures. The design of the New England colonists, as has been often mentioned, was to make an effort for the establishment of a Christian common-

wealth; for the enjoyment of the privileges of the gospel.— This was known to be the primary object of the enterprise; and none could have engaged in the undertaking, but under this persuasion. While, therefore, a credible profession of religion was made a requisite qualification for places of public trust, and, in some of the colonies, for the right of suffrage, which proceeds upon the same principle, a voter being naturally a candidate for office, it was in pursuance of the original design of the plantations. As the association of the emigrants was purely voluntary, and made under such an implicit condition, no natural or stipulated right was abridged. The protection of the laws was cheerfully afforded to all persons of peaceable demeanor. But the administration of the public interests was reserved in the hands of those who could cordially unite in promoting the original design of the settlements. If a company of Mahometans from Barbary were to remove to some unoccupied part of America, for the sake of preserving their religion uncorrupted, and should make a regulation that no one should be admitted to a share in the management of the public concerns without a profession of the Musulman faith, it would not be thought that the rights of any description of men were abridged. No one would attach himself to their community but with an implicit consent to that condition. Many will question the policy of such a proceeding as that adopted by our early colonists. Whatever that may be, it does not affect the right. But with regard to the wisdom of their

regulations, we can judge only from the effects. This is the only test for all human institutions. The world have before them the state of society, and the state of religion in the New England colonies and states, for nearly two centuries. Such as they are, they are certainly the result of those systems which were established by the first planters. They have also a view of other colonies rising in other parts of our country, with equal and greater natural advantages, commenced on different principles, pursuing a different course. A decision on the comparative wisdom of the respective systems, we leave to posterity. Irreligion and vice will ever strive to destroy all institutions erected on the basis of Christianity. But when destroyed, they sigh for the safety and the privileges which these afforded.

The New England fathers have often been charged with abusing the aborigines of the country. I can find no evidence for the support of such a charge. They treated them as the native proprietors of the soil; they came into possession of their country by open purchase; they treated them with justice and integrity; they took great pains to make them acquainted with the arts of civilized life, and with the divine religion of the only Saviour of men. In return, they generally enjoyed the confidence and the friendship of the natives.

These considerations are submitted to the judgment of candor. We mean not to vindicate our ancestors any farther than they are justly vindicable; but believe it to be a duty to at-

tempt to remove some of those aspersions which have been liberally cast upon those extraordinary characters, whose lives were eminently devoted to the service of God, and the best interests of men. O.

(To be concluded in our next.)



On the In-dwelling of the Holy Spirit.

MUCH has been written of late to revive the reputation of former divines, who lived fifty, or an hundred and fifty, or two hundred years ago. It is readily conceded, that those divines were men of great learning, ingenuity, and piety; and generally Calvinistic in their sentiments. But it is no disparagement to them to suppose that some, who have come after them, and stood upon their shoulders, and enjoyed the benefit of their writings, have been able to set some religious subjects in a more clear and consistent light than they did. Mr. Edwards, in his Treatise on the Affections, has discovered and refuted some of their errors; but yet has not altogether avoided one of their faults. They were very apt to use dark and obscure expressions, in treating upon experimental and practical religion, which gave their writings the air of mystery. They often represented regeneration, sanctification, and the whole Christian life, as being incapable of a clear and intelligible explanation.— And Mr. Edwards says some things about the in-dwelling of the Spirit in Christians, which are very obscure, if not unintelligible. He says, “that the Spirit

of God is given to the true saints to dwell in them as his proper lasting abode, and is so united to the faculties of the soul, that he becomes there a principle or spring of new nature and life.” This is certainly a very obscure expression, and very hard to explain or understand, and comes very near an expression, which he discards, “that they are Goded with God, and Christed with Christ.” If the Holy Spirit becomes personally united to the faculties of the souls of Christians, it seems as though his in-dwelling rendered them truly divine. These observations may show the importance of considering what the scripture teaches respecting the in-dwelling of the divine Spirit in believers. And for the sake of perspicuity in treating on this subject, I shall proceed gradually, and observe,

1. That the Spirit of God, the third person in the blessed Trinity, does habitually operate upon the hearts of saints. It is the proper office of the Holy Spirit, in distinction from the Father and Son, to operate upon the hearts of men, and prepare them for heaven. He occasionally operates upon the minds of sinners. He strives more or less with all, who live under the light of the gospel, and sometimes he gives them very clear and painful apprehensions of their guilty and dangerous state. But he often remits these common operations upon the minds of sinners, and suffers them to stifle convictions and relapse into their former state of stupidity and insensibility, by which they ripen themselves for final ruin. There is reason to fear, that the Spirit of God has left multitudes whom

he enlightened and alarmed, to pursue this path to destruction. But after he has once renewed the hearts of sinners and converted them into saints, he habitually operates in their minds, and carries on a work of sanctification. They become "his temple," where, as the apostle says, "he dwells," or habitually resides, by his gracious operations. The Father is said *to be* where he *operates*; the Son is said *to be* where he *operates*; and the Holy Spirit is said *to be*, or *to dwell* where he *habitually operates*. This is plainly intimated in various passages of scripture. To this purpose the apostle says—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—This undoubtedly alludes to the divine presence in Solomon's temple. Christ said to his disciples, before he left the world, "I will pray the Father and he shall give you another Comforter, that he may *abide* with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him—for he *dwelleth with you*, and *shall be in you*." In consequence of this declaration of Christ, the Spirit of God in sanctification is called the Spirit of *Promise*.—The apostle tells the believers at Ephesus, that "they were sealed with the Holy Spirit of promise." And he warns the same persons "not to grieve the Holy Spirit of God, whereby they were sealed unto the day of redemption." It appears from these passages of scripture, that the Spirit of God has an abiding or habitual influence upon the hearts of Christians. He ope-

rates, not merely occasionally, but habitually in their hearts, by which he carries on the work of sanctification, which he has begun and promised to finish.

2. The Spirit of God, in his operations upon the hearts of believers, produces real holiness. In his occasional operations upon the minds of sinners, he produces no holy affections. He only sets in motion their natural and moral powers, and makes them attend to, and feel the weight of divine truth, and of eternal objects. He operates by the medium of moral suasion, and objective motives. He brings God himself into view, and makes them see, that he can wound or heal, kill or make alive, and that there is none that can deliver out of his hand. This makes them believe, fear, and tremble, like the great fallen spirit, to whom he makes the same manifestations of his power and displeasure. But these operations upon the minds of sinners leave their hearts in a state of total enmity and opposition to all divine truths and divine objects. And did not the Spirit of God operate in a different manner upon the minds of Christians, he would not seal them to the day of redemption. But he does operate directly upon their hearts, and produces his own moral image there. He produces that disinterested love, which is the essence of all holiness. He makes them holy, as God is holy. He makes them partake of the divine nature, which is love. He makes them feel as God feels, by shedding abroad his love in their hearts. He unites them to God, to Christ, and to the friends of Christ, and

gives them communion with the Father, the Son, and one another. He gives them joy, peace, patience, submission, resolution, fortitude, zeal, and self-denial. He works in them both to will and to do that which is well pleasing to God. He gives them the Spirit of Christ, and makes them holy, harmless, and separate from sinners. In a word, he produces every species of holy affections in their hearts.

3. This real holiness itself, which the Spirit produces in the hearts of saints by his special operations, is what the scripture generally calls *the Spirit*. So our Saviour expressly called it. He said, "That which is born of the Spirit, is *Spirit*." That is, the effect of the special influence of the Spirit is of the same nature, and properly called by the same name as the *cause*.—The Holy Spirit, who is the third person in the adorable Trinity, produces that holiness in the hearts of saints, which is his own moral image. It may, therefore, be properly called *Spirit*, *the Spirit*, and the *Holy Spirit*. For it is the Spirit of holiness. Let us now hear what the inspired writers say upon this subject. They use expressions which plainly imply that the holiness which the Spirit of God produces in the minds of saints in regeneration and sanctification, is the same as a holy heart, and the same that is meant by the Spirit of God, which he gives to them, and not the third person in the Trinity himself. In the eleventh chapter of Ezekiel, God says to his people, "I will give them one heart, and I will put a *new Spirit* within you: and I will take the stony heart out

of their flesh, and will give them an heart of flesh." Here it is plain, that the Spirit which God promised to give his people, was the same as a new heart and a holy heart. That is, the Spirit here mentioned is the fruit of the Spirit, and not the Holy Spirit personally. In the thirty-sixth chapter, he says again to the same people, "I will sprinkle clean water upon you, and ye shall be clean. A *new heart* also will I give you, and a *new Spirit* will I put within you—and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes." God here promises to give *his Spirit* to his people, and to give it to dwell in them. But it clearly appears from the connection, that this Spirit was the same as the *new Spirit* and a new heart; that is, it was the *fruit* of the Spirit, or that *holiness* which the Holy Spirit should produce in their hearts. Let us now turn to the New Testament, and hear what the apostle says to Christians respecting the Spirit which God gives them. In the eighth of Romans, he says, "Ye have not received the spirit of bondage again to fear, but ye have received *the Spirit of adoption*, whereby we cry, Abba, Father. The Spirit, itself beareth witness with our Spirit, that we are the children of God." This Spirit was not the Holy Spirit himself, but that holiness which he had produced in the sons of God. It was the same as the Spirit of adoption, or an holy heart.—The same apostle uses the word Spirit in the same sense, when

he tells the Ephesians that "they had been sealed with the Holy Spirit of promise." The Holy Spirit of promise is that holiness which the Holy Spirit has promised to produce in the hearts of all whom he has once renewed. God is said to give his Spirit to Christians, when he gives them a holy heart, which is the fruit of his Spirit. So the apostle John says—"Hereby we know that he *abideth* in us, by the *Spirit* which he hath given us."—The same idea is conveyed by another passage of scripture.—Paul says to the professors of the gospel, "Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Here the Spirit, which dwells in Christians, is explained to be the same as the Spirit of Christ; and the Spirit of Christ means that holiness of heart which was produced in him by the Holy Spirit. So we expressly read in the third of John—"He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." The holiness of the man Christ Jesus was produced in his heart by the Holy Spirit, the third person in the sacred Trinity. The third person did not dwell in him, any otherwise than by his gracious operations. He produced holiness in Christ's heart, which is called his Spirit; and this same Spirit of holiness he produces in the hearts of all the followers of Christ. And so they all have his Spirit, which is produced by the same agent that produced this. Thus it appears that the *real holiness* which the Spirit of

God produces in the hearts of saints, is what the scripture calls *the Spirit*, and *the Spirit of God*; which is not the third person in the Trinity; but the effect which he produces in the hearts of his people by his special influence.

4. This holiness, which the scripture calls the *Spirit* and the *Spirit of God*, does *dwell* in the saints, because it actually exists there, and is united to the *faculties* of their souls, and is an essential part of their moral existence. Holiness is as much a personal property of saints, as their reason, memory, conscience, or any other faculty of their minds. The holiness which the Spirit of God produces in the saints, is not his personal holiness, but is their personal holiness. It is that seed mentioned in the third chapter of the first epistle of John—"Whosoever is born of God doth not commit sin; for his seed *remaineth* in him; and he cannot sin, because he is born of God." To be born of God is to be born of the Spirit, and that which is born of the Spirit is *Spirit*, and consists in real holiness. So that while this real holiness remains in the heart, the believer cannot disobey God. The Spirit of God *dwells* in Christians in the same sense that holiness dwells in them; for it is precisely the same thing. And this holiness which dwells in them is properly the spring or source from which all their external obedience flows. It is that well of living water in them, which is springing up to eternal life.—This is agreeable to the representation of Christ in the seventh of John—"In the last day,

that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they who believe on him should receive." And as that Spirit, which God gives to Christians to dwell in them, is nothing but holiness, or a benevolent heart; so he *requires* them to be *filled* with the Spirit, to *live* in the Spirit and to *walk* in the Spirit. That is, to live and walk in the exercise of real holiness, or that love which is the fulfilling of the law.

5. The Spirit of God dwells in Christians operatively, and not personally. The third person in the sacred Trinity no more dwells in Christians than the first, or second person. Neither of them personally reside in the souls of saints. But the Holy Spirit in his official character, as sanctifier does operate habitually upon the hearts of Christians; in his special operations he does produce real holiness; this real holiness is called *Spirit*, this Spirit of holiness does *dwell*, *abide*, and *exist* in the minds of Christians and is united to all their powers and faculties, and becomes part of their moral existence. It is indeed, the spring or source of all their Christian obedience. So that the Spirit of God, the third person in the Trinity, dwells in Christians no otherwise than by his gracious habitual operations, which produce their holy exercises. This we believe, is a true, a plain and intelligible account of the in-dwelling of the Spirit in the

hearts of Christians. And that nothing more, nor less than this can be fairly derived from any expressions of scripture on this subject.

From the view we have taken of this subject, we may remark,

1. That the in-dwelling of the Spirit is essentially different from the inspiration of the Spirit. The Spirit inspired men without operating upon their hearts, or communicating the least degree of holiness. He sometimes inspired holy men, but he did not, in the act of inspiration, communicate holiness to them.—He sometimes inspired wicked men without communicating grace. He inspired Balaam. He inspired Saul and Caiaphas. But the inspiration of the Spirit does not produce holiness in the hearts of men. But the in-dwelling of the Spirit does consist, essentially, in producing and maintaining holy affections in the hearts of believers.

2. The in-dwelling of the Spirit is essentially different from the gift of miracles. This gift it was the office of the Spirit to bestow in the primitive days of Christianity. But in bestowing this gift, he did not communicate the least degree of grace, or holiness. Paul supposed that men totally destitute of charity might speak with tongues and have all supernatural gifts.

3. If the Spirit of God dwells in saints by his gracious operations; then there is nothing supernatural or mysterious in the doctrine of the in-dwelling of the Spirit, in the sanctification of the Spirit, or in the leading of the Spirit. He does all these things by producing holiness; the same holiness that he pro-

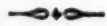
duced in Adam, before he sinned, the same that he produces in saints in heaven, and the same that he produces in the angels of light. By producing holiness he dwells in Christians. By producing holiness he sanctifies and he leads the children of God. He leads them, by making them holy, in the path of duty, that is pointed out in the Bible. In this way, and in no other way, the Holy Spirit leads real Christians. Such a leading of the Spirit is perfectly rational and intelligible. It is neither miraculous, nor mysterious, nor supernatural, nor inexplicable. Let a true account be given of the special work of the Spirit and it will serve to prevent the prevalence of ignorance and error, delusion and imagination on this important subject.

4. From this representation we learn how the Father and how Christ dwell in Christians. Paul says to his Christian brethren, "ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them." Again he prays, "that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love." John often speaks of God's dwelling in believers. It is by their gracious operations upon the hearts of Christians that God and Christ dwell in them.

5. We perceive that all experimental religion is most reasonable, and totally different from superstition, or enthusiasm. The effect of the Divine Spirit in his special operation, brings sinful men to the proper exercise of their rational faculties, and the holy enjoyment of their rational existence. These who

profess to believe in the influence of the Spirit, have sometimes fallen into errors on this subject. Many have imagined that they were divinely directed, or divinely impressed to do what the scripture does not require, but even forbids. And many, no doubt under the influence of their animal passions, or selfish feelings, have supposed they were influenced by the divine Spirit. But such error and delusion are to be distinguished from the truth.

6. They, in whom the Spirit of God dwells, may know that they are Christians; for he produces such effects as are the true and only evidence of a saving change. And these effects differ essentially in their very nature from whatever exists in mankind by nature, or is experienced by formalists, or enthusiasts, and hypocrites. They, who are real Christians, have the evidence and witness of their piety in their own hearts. Hence the apostle says, "the Spirit itself beareth witness with our Spirit, that we are the children of God." And hence every real Christian may know that he is born of God, and is a new creature. "Every one that loves is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. God is love; and he that dwelleth in love, dwelleth in God, and God in him."



The Vanity of Riches.—A Paraphrase on Ecclesiastes v. 9—17.

THE whole book of Ecclesiastes was designed as a description of human vanity,

and the unsatisfactory nature of earthly things. Such a picture as is drawn of them must restrain our immoderate desires for worldly enjoyments; cool our expectations of happiness from them, and thereby quicken us in seeking the spiritual riches which will entirely satisfy and never fail.

As Solomon, the wise writer, was inspired by the Holy Spirit—so he had also been instructed by his own personal experience in this interesting subject. He was every way prepared to give us a true account of the value of the world, and what it can do towards affording true contentment. With the advantages he possessed to make a thorough experiment, all who have read the sacred history of the Hebrew nation, must be acquainted. Riches were heaped upon him by a bountiful Providence in quantities unknown before. He had unlimited power in his own, and great influence among surrounding nations. Wars had ceased; the nation was perfectly organized by his father David; so that there was nothing, beside the laws of religion, to interrupt his eager pursuit of pleasure. He was endowed with peculiar sagacity to devise the means of enjoyment, and wisdom to judge of its true value. Providence, in a peculiar manner, had raised him up, and fitted him to make an experiment for the instruction of mankind. If a person, who was unfortunate, oppressed with poverty, and fallen from a more elevated state, had written the things found in this book, we should have imputed them to disappointment; but here we find

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them from the pen of a prince, the most powerful and prosperous of any on earth, while he remained in full possession of all the world can give. Looking on all the things which he enjoyed to the full extent that nature admits, he wrote the universal motto, "Vanity of vanities, vanity of vanities, all is vanity and vexation of spirit."

Although the word of God, on every subject, ought to conclude our opinion; when we read this sentiment, by one who had just made the experiment, it seems to be still more convincing. Let the sensualist, the disbeliever, and worldly idolater, who will not regard God's word, still pay attention to the experiment, made under infinitely greater advantages than they have themselves any right to hope. Let them learn that if they expect perfect happiness here, they shall assuredly be disappointed. While Solomon passes the sentence, "Vanity of vanities," on the whole world, with all its variety of conditions, powers, and enjoyments, of which he takes a very comprehensive view in the course of the book, it does not appear to be done with a peevish or discontented mind. Every where he acknowledges the wisdom of divine Providence in its appointments; neither does he appear to undervalue the good things of time.

The condition of this world, vain as it is, was adapted in infinite wisdom, to the moral character of men, and the purposes of divine grace. After we have surveyed the frail nature God hath given to things here, and all the appointments of his Providence, going after him to ex-

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amine, we can find nothing to be added to them, nor any thing to be taken from them, without marring the perfection of his plan and of his Providence.— Among the extravagant passions of men, none is more common than a love of *riches*. Perhaps the reason is, that riches most effectually enable them to satisfy all their other worldly and sensual desires.

There is an inimitable description of the vanity of riches in the 5th chapter of Ecclesiastes, from the 9th to the 17th verses. The remainder of this paper will be devoted to a paraphrase of this instructive passage.

Ver. 9. *“Moreover, the profit of the earth is for all: the king himself is served by the field.”*

Whatever real good the world can give, is equally enjoyed by all, if they have but a competence and a contented mind.— The poor, industrious man, may have the fruits of the field. The king himself is served by the field; he hath his food and clothing; and he can actually convert to his own personal benefit no more. The meaning of the word *PROFIT* in this place, seems to be, the real, substantial benefits of the earth are for all. Nature is so constituted, that the man with a little, if it be a competency, doth really derive as much personal benefit to himself by what he possesses, as the immensely rich, or the king on his throne. To support our animal lives in perfection, in health, and activity, for serving God and doing good, is all the personal benefit we can derive. The greatest riches will not add to our personal excellence, make

our minds greater, or our hearts better. On the contrary, in how many cases do immense riches prove the means of nurturing the most destructive passions and appetites! How often are they the source of pride, and an ambition that will never be satisfied; how often the means of intemperate indulgence in meals and drinks that enervate both body and mind; how often do they excite the enmity of others to the great disquiet of life; how often, from that vain notion of independence, which they excite in the possessor, are they the cause of impiety towards God, and injustice to men! When riches have these effects, they are a sore evil instead of a good.

Ver. 10. *“He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase. This is also vanity.”*

There cannot be a truth more certain than is here expressed. All men are in pursuit of happiness, of which we ourselves are conscious, and have full evidence of it in others. The pursuit of happiness is no sin, but rather a natural virtue, if it be sought in a lawful way. When God made his creatures with a principle of self-preservation, and a desire to be blessed, he placed before them the most ample objects of enjoyment. The sin consists in a vitiated taste, rejecting those objects of enjoyment which he provided, and chusing others that cannot satisfy. The corrupt heart, in the spirit of pride, first tries to become its own portion; until, finding nothing but guilt, painful passions, and emptiness here, it goes abroad among the creatures for a satisfying

good. Something in the world is chosen ; some idol is selected, and too frequently riches are this idol. But where have we seen any one that is satisfied with silver, or with the abundance of increase, unless it be that blessed few, in whom the grace of God reigns ; and where the grace of God is the cause of contentment, a little will be as sufficient for it as much. It is very common for men who know they are not contented with what they now possess, to think that some further addition will make them so. They feign to themselves a point of wealth, beyond which they do not wish to acquire. This is a delusion of the heart, ignorant of itself, and the nature of the creatures, compared with the nature of the mind. Give the wished success ; let the worldly man attain to the proposed point of wealth, he is discontented as ever. Desire has spread with its new acquirements, and stretches forward more extensively than at first. It will repeat the folly for ever, and increase its exertions, until some unconquerable obstacle—death, or the grace of God, prevent them. And why does this happen, after all their real wants, and the wants of all their friends are completely and profusely supplied ? It is because riches cannot satisfy the cravings of an intelligent soul. Intelligence needs another kind of food. Spirit and thought cannot be satisfied with matter. Even the indulgence and pleasures of the body leave the soul empty. Although the mind be finite, it continually flows out in growing desires, which will be eternally approximating towards

infinite. The whole world is as insufficient to satisfy the smallest mind, as one of its atoms would be. The Godhead, with the immensity of his works, are the only objects that can satisfy the soul eternally ? And to enjoy these, the heart must be conformed to him. This is the true reason, “ why he that loveth silver shall not be satisfied with silver.”

Ver. 11. “ *When goods increase, they are increased that eat them : and what good is there to the owners thereof, saving, the beholding of them with their eyes ?* ”

Those who, through an immoderate desire of wealth, undertake vast concerns, and use all possible means for increasing property, do not consider into what a vexatious situation they may be plunging themselves. In the first place, they are in imminent danger of ruin by their rash and greedy desires ; but suppose them successful in every adventure ; it is others, and not they who derive the most solid advantages from their wealth. “ When goods increase, they are increased that eat them.”—Theirs is the risk ; theirs is the anxiety and responsibility ; while others are in a peaceful state of mind, eating and wearing at their expense. All men are dependent, which must be their state in this world. The rich are as dependent as any others. The only reason this is not universally known is, because their dependence is of a kind that is not so easily noticed. As their wants increase, (and the increase of riches will naturally produce this effect,) their dependence on others for their satisfaction naturally in-

creases with them. There are many for whom they must provide food and clothing. They are subjected to the caprice, folly and obstinacy of many dependents, who have a power to disturb their peace. With the increase of riches, the expenses attendant on them increase in greater proportion. More is expected from them both by individuals and the public; both in the way of justice and liberality. How true is the wise man's remark, "What good is there to the owners thereof, saving, the beholding of them with their eyes." Certainly it is an empty enjoyment for a man, merely to look on vast possessions, and think they are under his own control; when a small portion of what he possesses would as perfectly satisfy all those wants, that are of a nature to be satisfied, and make him comfortable as can be in this disappointing, painful world. To court care, and hoard up anxiety is the extreme of folly.

Ver. 12. "*The sleep of a laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.*"

It is evidently the virtuous and industrious poor, whom the wise man here brings into comparison with the idle and luxurious rich. The virtuous and industrious poor rarely feel very pressing want. Their remedy is near, either in their own cheerful labor, or in the kindness of the liberal. To be indolent, vicious and poor, is doubtless, of all situations the most wretched, and most to be dreaded. A virtuous and industrious family, although their property be small,

enjoy all that substantial good the world can give. They are necessary to the wants of mankind, and therefore no one wishes to destroy them. They are respected, though not elevated; they find friends in every pressing necessity; no one envies them, nor are they constantly goaded with the pride of shew. Their bodies rendered healthy by labor, their appetites uncorrupted by excess; they find a greater feast in plain and frugal fare, than the luxurious can in all the dainties of the earth. It is not, generally, so with those who have immense riches.—They are weakened by an easy life; loathe the fullness they possess, and their nights are often sleepless, either through infirmities peculiar to their situation, or through care and anxiety to manage to the best advantage what they possess. Many have made the confession, that they find more pain and trouble in preserving their affluence than they did in acquiring it. In what a despicable point of view, doth such a confession place the wealth of the world, except so much as is necessary to satisfy the wants of nature!

The writer next describes the vanity of hoarding riches for posterity.

Verses 13, 14. "*There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand.*"

Whether it be true or not, we know it is a very common excuse of those who seek riches immoderately, that it is for the sake of their children. They

have enough for themselves, but they wish a portion for their families. This excuse is often made, while at bottom, avarice is the real motive; but let it be real, it does not justify the temper. Very often these riches are gathered, and anxiously preserved for the hurt of those children they love. They give to the posterity an early taste for dissipation, prevent their acquiring habits of prudence and industry, and in many instances, absolutely destroy the energy of their minds. Industry and prudence are a better worldly portion than all the wealth an anxious parent can transmit. Without these, the greatest wealth will soon be dissipated and "perish by evil travail," and nothing will be found in the hands of the third generation. How often this proves true, let the past observation of the reader determine.

A very affecting part of this description remains yet to be noticed.

Verses 15, 16, 17. "*As he came forth from his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath labored for the wind? All his days also he eateth in darkness, and he hath much sorrow and wrath in his sickness.*"

If the wise writer had used no argument against an immoderate love of riches, beside what these last verses contain, it would have been sufficient to show the folly and danger of this temper. If all before doth not give convic-

tion on this subject, go to the death-bed of one who hath made riches his idol;—who hath enslaved his body, his soul, or perhaps both, to gather silver which cannot satisfy. He hath forgotten his God, worshipped the creatures, and committed many sins for his own destruction. Now he must die without a remedy; and die as his poor neighbor dieth, except it be with this discriminating circumstance, the guilt of misusing the abundant bounties of heaven; a sin which his poor neighbor never could commit. Naked came he out of his mother's womb, and naked must he return thither. His wealth neither prepares him to meet God, nor unburdens his conscience. A bribe cannot be accepted before the tribunal of God, or if it might, he can carry nothing in his hand.

The truth is strongly expressed.—All his days he lived in anxiety to gain the world, darkness concerning spiritual things, and in his sickness he hath much sorrow, and greatly fears the wrath of God.—Who, in consideration of such a scene as this, will not feel his love of the world cooled into indifference? Who, for a whole world, would experience the agony of such an hour?

The sin which we have considered, is a common one; and if the observation of those who are acquainted with many nations, may be credited, in no country is an immoderate passion for wealth more common than in this.—If the observation be true, we must be sensible that it carries a bitter reflection on our reason, our prudence and religion.

Whether it be from the frequent opportunities, in a new country, of gaining sudden wealth, or from some more latent cause, I profess not to determine; but much fear the charge cannot be denied.

AGUR.

[ON the declaration of war by the United States against England, it was apprehended by many, that American Missionaries would not be received in such parts of India as are under British government or influence. The event has proved the conjecture to be too well founded.—Whether the present state of war between the two nations was, or was not the only reason; it still, on principles of national policy, may serve as a plausible excuse for the rejection of our Missionaries, and it is one we have no reason to expect will be surmounted until another state of things takes place. Those who have engaged in the object of christianizing the Heathen, ought not to be discouraged from their purpose, while so many millions of pagans are accessible to them, whose souls are equally precious as the East Indians.

In anticipation of what hath since taken place, Africa hath frequently been mentioned in this Magazine, as a part of the Heathen world, which hath an imperious claim on the benevolence of this country.—We who have been instrumental of reducing so great a number of its sons to slavery, if in our power, ought to repay the injury, by transmitting to it the blessings of Christianity.—Our young Missionaries, after their repulse in India, were doubtless judicious in turning their attention to the eastern coasts and Isles of Africa.

The wise providence of God, by disappointing their first purposes, often leads his people to a more extensive sphere of usefulness. In the case of Africa, the field of doing good is immense, and we cannot but hope, that He who is finally to have all the Heathen for his inheritance, will bless the attempt.

The people of Abyssinia or Upper Ethiopia are already nominal Christians; sunk into the greatest depth of ignorance, formality and superstition. From the early ages of the church, perhaps from the apostolic day, they have been called Christian, and in modern times, have discovered great opposition to the church of Rome, which attempted, through the instrumentality of the Portuguese, settled on their coasts, to subject them to papal government. To re-enlighten these ignorant Christians will be a glorious work, still reserved for the friends of the Redeemer and of men.—While the Abyssinians need further instruction, it is probable they may be subservient to the introduction of a purer gospel, among the remaining pagan nations of Ethiopia, and the vast countries west and south of them. While great prudence and perseverance are necessary for the work, unceasing prayer should be made to Him who can give them to those who are to be the instruments of its accomplishment.

We have already given (at the 395th & 426th pages of the 5th vol. of this Magazine,) some account of the Abyssinian church, and its controversy with the Roman Catholics, extracted from the CHRISTIAN OBSERVER. From the same publication the following pages are extracted, containing a very interesting account of the Abyssinian church, supposed to be written by Mr. YEATES, a Professor in the University of Cambridge, England. If it be from the pen of Mr. Yeates, we may rely on its general correctness; and while it is interesting, it may serve to direct, and keep alive the zeal of Christians in a cause that ought not to be forsaken.]

ED.

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

As, sir, you wish to gratify your readers with some useful and authentic information respecting the Ethiopic Christians, and seem to invite such communications, I here transmit to you

what I have collected from various books; being part of a work I may hereafter publish, under the title of *Ecclesiastical Collections, chiefly Oriental, &c.*

T. Y.

Abyssinia is a vast and extensive country, situated on the eastern confines of Africa, where it is bounded by the shore of the Red Sea, towards the Straits of Babelmandel. Its extent is computed at a million of square miles. It contains several principalities, subject to the same sovereign, of which one, called Tigri, formerly the seat of the Ethiopian kings, comprehends twenty-four provinces: these principalities are, in reality, so many petty kingdoms. Abyssinia distinguishes Christian from Pagan Ethiopia; which last is considerably more extensive, and comprehends a number of nations.

Gondar, or, as it is called, *Gondar a Catma*; i. e. the city of the Seal; is the capital of the empire, and the chief residence of Emperor, and of the *Abuna*, or Patriarch, who has a handsome palace contiguous to the patriarchal church. The city is three leagues in circumference, and contains a hundred Christian churches.

Emfras, next to Gondar, from which it is distant a day's journey, is one of the most considerable cities of Abyssinia, and the only one where the Mahometans are allowed the public exercise of their religion, and where their houses are intermixed with those of the Christians.

The population and strength of the empire may be inferred from the numerous armies they

can raise in a short time, and at a small expense. They wage war with the pagans annually, for the security of their own dominions, and to prevent the growing power of their enemies, especially the kings of Galla and Changalla. Their armies are very large: one commanded by the Emperor in 1699, or 1700, consisted of between four and five hundred thousand men.

In Europe, says my author, we have long been in an error about the color of the Ethiopians; because we have confounded them with the blacks of Nubia, who are their neighbors.— Their natural color is brown, or rather that of the olive; their stature is tall and majestic; they have good complexions, beautiful eyes, well-set noses, thick lips, and white teeth: whereas the inhabitants of Nubia, or Sennar, have flat noses, thick lips, and very black complexions.

The language of the country is a dialect of the Arabic, called by some the *Anharic* tongue, and is probably no more than a corruption of the ancient Ethiopic, formerly spoken in the kingdom of Tigri. The Ethiopic is their learned language; and herein all their ancient writings are extant, and all books of prime note in the religion and laws of the empire continue to be written, because they esteem it a noble tongue. They pretend to have derived it from Chaldea, and therefore call it also *Chaldee*. It is in this language that the holy Scriptures are written and read in their churches, as also their liturgies and other church books.

The sovereign of Abyssinia is

a Christian prince; and from the extent of his dominions, and the multitude of his subjects, he claims the title of Emperor. It is by virtue of his profession of the Christian faith that he holds the empire, and bears the imperial titles. His motto is, "*Jesus, Emperor of Ethiopia, of the Tribe of Judah, victorious;*" and this is the seal of the empire, displayed by a lion holding a cross, which are his arms. His titles of embassy to foreign princes announce his descent, religion, and government, in the usual forms of Oriental magnificence, of which we have a specimen in letters of embassy sent to Pope Clement VII. and Don Emanuel, King of Portugal, as follows: "David the Beloved of God, Pillar of the Faith, of the blood and line of Judah, Son of David, Son of Solomon, Son of the Pillar of Sion, Son of the Seed of Jacob, Son of the Hand of Mary, Son of Nahu after the flesh, Emperor of the Great Ethiopia, and of all the kingdoms and countries thereon depending, &c. &c." It may be observed, that formerly, not only Abyssinia, but all Ethiopia, was subject to the Emperor; but these domains having fallen into paganism, were lost to the empire; nevertheless, the title of sovereignty is claimed by all that succeed to the throne of Abyssinia.

Next to the Emperor is the Abuna, i. e. *our Father*, who is the patriarch, and sole bishop of all Abyssinia: he ordains all priests and deacons, appoints them to benefices, nominates the superiors of monasteries, and has an absolute power over the monks, who are there very numerous; he is the only bishop

of the Ethiopic church, but is himself subject to the patriarch of Alexandria in Egypt, by whom he is consecrated and invested with the powers and title of his office. The Abuna is nominated by the Emperor, who is supreme in all ecclesiastical as well as civil affairs.

We may judge of the greatness of the ecclesiastical establishment from this; that, at one ordination, the Abuna is said sometimes to ordain ten thousand priests, and five or six thousand deacons. The whole ceremony of the ordination consists in this: the Abuna, sitting down, repeats the beginning of the Gospel over the heads of such as are made priests, and gives them his benediction with an iron cross, which he holds in his hand, weighing seven or eight pounds: but as for the deacons, he gives them his benediction without reciting the Gospel.

The Ethiopic church is entitled to the veneration due to every Christian church of early foundation. It is a tradition among the Abyssinians, that their empire became Christian in the days of their celebrated Queen Candace, who was converted by the Eunuch baptized by Philip the deacon, as it is recorded in the Acts of the Apostles. But however this may be, the constitution of their church, and the purity of its doctrine, bear evident signs of an early original; and though it may not have been of apostolic foundation, yet it probably was planted not later than the expiration of the apostolic age. Rufinus writes, that their conversion was brought about by the instrumentality of one Frumentius, in the

fourth century; but this seems a far less probable statement; and could I enter into the subject, ample testimony might be produced in favor of an earlier date.

The Ethiopic Christians acknowledge the holy Scriptures to be the only rule of faith and practice. They worship one God in Trinity. They believe in the incarnation of the Son of God; and that Christ is perfect God and perfect man. They own the merits of Jesus Christ to be sufficient for eternal salvation. They celebrate the sacraments of Baptism and the Lord's Supper, and administer the latter in both kinds to clergy and laity, conformably to the custom of all the eastern churches. Finally, they use the Nicene Creed in their liturgy, which comprises the fundamental articles of the Christian faith.

As to forms and ceremonies in worship, wherein all churches differ more or less, as well in the east as west; in these the Ethiopic Christians have prescribed for themselves, as other churches have done, though perhaps with less deviation from the principles of Christianity than is to be found in some of the western churches.

Circumcision is with them a national custom, and not a religious rite: they circumcise their children, both male and female, eight days after the birth; but this is not done out of a compliance either with the Jewish law, or with the practice of the ancient Judaising Christians: they assign other reasons for it.

They baptize their male children at forty days old, and females on the eightieth day af-

ter the birth, except in cases where there is danger of death. The children, it is said, are not immersed in the water at baptism, but only dipped, or sprinkled.

Adult baptism is performed in the following manner: The priest begins with reciting psalm LI. and then perfumes the person with incense, and asks his name; certain other prayers are then recited, and several parts of the body are anointed with holy oil; the priest then lays his hand upon the head of the person, while he renounces the devil and his works, makes his vow to Christ, and rehearses the creed; after which he is again anointed with oil. The remainder of the consecrated oil is then poured into the baptismal water, when the priest descends into the pool; and the new convert, being conducted thither by the deacons, is plunged thrice under water by the priest, who uses the form of words, "I baptise thee," &c. taken from Matt. ch. xxviii.

19. After baptism, he is assisted by the deacons, who lead him out of the pool, and put on him a white under garment, to signify purity of soul, and over it a red vest, in token of his salvation purchased by the blood of Christ; and being thus initiated into the church of the faithful, he partakes of the holy communion. At his dismissal, he is presented with milk and honey; and the priest, laying his hand upon his head, gives him his benediction; "Son of baptism, go in peace."

The holy sacrament is administered in both kinds, and is received standing both by priests and people. The officiating

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priest administers the bread, and the deacon the wine in a spoon. The bread is leavened, except on certain days of humiliation and fasting, when they use unleavened bread; and the wine is prepared from the stones of raisins.

They observe Saturday, in remembrance of the Creation, and solemnly keep the Christian Sabbath, or Lord's-day. Their public worship, which they attend once on that day, continues for several hours, when they observe the usual services proper for its solemnization, prayer, reading the Scriptures, singing, and exhortation, or delivering a discourse or homily. In some of their churches they have music, to which they sing; but their instruments and psalmody are not agreeable to an European ear. What is singular among them, is, the practice of sacred dances, to the sound of cymbals and kettle-drums, which, they say, is in imitation of David: they call it rejoicing before the Lord. It may be presumed, that this practice is observed more particularly on festivals. Their fasts are many, and they keep them with great strictness.

It is not lawful to communicate in private, or any where else but in the church, with an exception only in favor of the Emperor, when he receives the communion in his royal chapel. This office completes their divine service at all times, being administered every Sunday in every church, after the custom of the primitive Christians.

Their churches are built in the usual form of those in the East, in imitation of the Temple of Jerusalem; having a sanctu-

ary and an outer court. In the sanctuary stands the holy table, set on four pillars; upon which is placed the *tabot*, or chest with the utensils for the consecrated elements; and over this is a canopy.

The outer court, or body of the church, resembles that of the cathedral churches amongst us, and consists of a spacious pavement, on which stand the pillars that support the superstructure, or roof, and which is without pews or seats. Age and infirmity compel many to lean where they can for rest; and as their service continues for several hours, and no sitting is allowed, most churches accommodate the weak with a sort of crutches fixed for the purpose, which is also the practice among the modern Greeks.

As to the *tabot*, or holy chest, it is thought to be in imitation of those used by the Christians in the ages of martyrdom, when, being forced to meet in caves and burying-places in the night, for fear of their persecutors, they carried the sacred elements and utensils in chests made like a coffin, the better to escape the notice of their cruel enemies, and secure a peaceful celebration. In after times, these chests were brought into the churches, and by degrees were made to resemble a table: but the Ethiopian Christians alone seem to retain it in the ancient manner, having both table and chest, though the latter is made in a tabular form. In other churches, especially in the West, the table is the altar, without a chest.

These Christians have so great a veneration for their churches,

as the temples of God, that, in riding by them, they alight from their mules and walk a space, and then remount. When they enter, they put off their shoes at the door; and never spit on the pavement, or commit other indecencies in or about the house of worship.

It is observed they have pictures in their churches, but do not allow of any statues; and though they have crosses, they will not suffer crucifixes to be used: it is counted a heinous offence among them to carry even a picture of Christ crucified.

Monks and monasteries abound in Abyssinia. The monks labor hard in the fields and gardens; fast daily till three in the afternoon: and assemble for devotion at midnight, and other stated hours; they are subject to priors and superiors, who are all appointed by the Abuna. Their monasteries are more like villages than the Roman convents; and as the country is fertile, and land is plenty, their labors procure them an easy support. The most celebrated of their monasteries is that of *Allehujah*, which formerly had four thousand monks. The monkish life is purely voluntary, and they are allowed to decline it whenever they please. Some of them are schoolmasters and tutors; and others, of superior ability, are preferred to civil offices, and become principals and governors of provinces. The Ethiopic clergy, like the Greek, are allowed to marry once; but on a second marriage they are degraded.—Marriage is forbidden the monks; nor can their children be admitted to the priesthood: so that if they are inclined to marry,

they must quit the order of monachism.

With respect to learning among the Ethiopians, little can be said. They are, it seems, ignorant of other languages; and this, with the nature and situation of their country, shuts them out from a free intercourse with learned and commercial nations. They possess few books, except such as concern the religion and laws of their country; and these being of ancient compilation, and written in their ancient language, the Ethiopic, the reading and understanding of them is esteemed a considerable acquirement. It is said, however, that some Jesuits discovered in one of their churches, a library, well stored with books in most languages; and, for ought we know, learning might, at some former period, have flourished in this country, though at present, both priests and people are sunk in extreme ignorance.

Their version of the holy Scriptures is valuable, on account of its antiquity. Chrysostome, in his second Homily upon Job, attests, that in his time, the Ethiopians had a translation of the Bible. This translation is little known in Europe; and the Latin version, published in the Polyglott, is very incorrect. The Ethiopic New Testament, printed in the time of Paul the Third, at Rome, 1549, is faulty, in consequence of some illegible parts in the MS. having been supplied by the editors, from the text of the Vulgate. It would be important to investigate the genuine text of the Ethiopic version, but few in Europe know any thing of the language.

Besides the holy Scriptures

the Ethiopic church is possessed of several ancient and valuable church books. They have a volume called *Synodion*, or the book of Synods, containing what they call the *Apostolical Constitutions*, which are found to differ much from those known in Europe.— This book they divide into eight parts; and it is held in such veneration among them, that it is sometimes bound up with the New Testament.* They have the decrees and acts of some of the most celebrated councils, down to the Council of Chalcedon; the Acts of the Nicene Fathers; Liturgies; Lives of Saints; Martyrologies, &c. It were much to be wished that copies of them were brought into Europe, as they might furnish some valuable materials for ecclesiastical history.

The Ethiopians seem far from averse to learning: the Jesuits found a ready acceptance among them at first. These Roman missionaries were gratefully invited to instruct the Ethiopian youth, and lands were assigned them, with many honors, for their labors; but no sooner did these men arrive at power and consequence, than they pursued measures which at length ended in their banishment from the empire.

The first of the Jesuit mis-

* It is not improbable that this book of Apostolical Constitutions is the same with the eight books of Clemens, extant with the Syrian Christians; fragments of which books, bound up at the end of the large Syriac Bible, lately brought from India by Dr. Buchanan, shews that they were much esteemed and used in the Syrian church, and were probably translated from the Syriac into the Ethiopic tongue.

sionaries that entered the country, was F. Corvillon, a Portuguese, in the year 1491; since which period several expensive missions and embassies were sent by the Roman Catholic powers, to effect, if possible, the subjugation of the Ethiopian church to the see of Rome; and considerable attention was paid to them on the part of the Emperor and patriarch; but the designing views of the Jesuit missionaries, and the tyranny exercised by them, at length rendered them odious and detestable.

Whoever reads the violent proceedings of the Jesuit missionaries in Abyssinia, and the confusion, discord, and bloodshed which they caused, will not wonder that it should have been made death for a papist to enter the country: and this irreconcilable hatred appears to have continued to a period long subsequent to their expulsion, as appears from a letter dated Madrid, June 30, 1720:—"We have received an account that Father Lamberat Vaiz, a German, Michael Pio de Cervo, and Samuel de Biuno, natives of the Milanese, monks of the order of St. Francis, who after having escaped many perils, were arrived in Ethiopia, with a design to convert to the Roman Catholic faith the natives of that country, had reached Gondar, where they were carried before the king the metropolitan, and chief men both of the clergy and state, by whom they were sentenced to die, unless they abjured the Council of Chalcedon; which with the utmost constancy, they refused to do: whereupon they were delivered up to the fury of the people, who ston-

ed them to death: the metropolitan having threatened to excommunicate any one who should cast less than seven stones at them."

The Roman Catholics are obnoxious to the Ethiopians on account both of their intolerant usurpation in spiritual matters, which led them to insist on an entire change of the ancient discipline and constitution, of the Abyssinian Church; and of their restless and tyrannical disposition in matters relating to civil government, in order to increase and establish their own power. But the same causes of offence would not exist in the case of the Protestant and reformed churches; so that we might hope that the Ethiopians would accept their Christian services in love and unity.

Respecting the decree of the Council of Chalcedon, to which the Ethiopic Christians so strenuously object, and for which the unity between them and the Greek church was dissolved by an entire separation, I shall only observe, that, by all I can learn, the subject of that decree was no more in reality than a strife about words, which each party understood in their own way, and chose to express in their own terms; the decision of the Greeks and Latins, concerning the two natures in Christ, being rejected by the Ethiopic Church as novel and innovatory. The subtle and metaphysical terms and distinctions applied by the Greeks and Latins to that sublime mystery, the Ethiopians did not, perhaps, well understand in their language, and they refused to adopt them: nevertheless they acknowledged

the truth which was intended to be expressed by the decree of Chalcedon, as appears from their uniform use of the Nicene Creed, in common with all orthodox churches.

The reformation of the Ethiopic church to the pure and primitive doctrine that formerly flourished amongst them, would be a most desirable object. They have the holy Scriptures; they have a pure Confession; and retain the doctrine and discipline of their ancient church with as much integrity, and as little innovation, as could be expected, secluded as they are, and have been for ages, from intercourse with other Christian nations, and surrounded by Pagans and Mahometans. The bare existence of a Christian church at this time in Abyssinia may be regarded as a miracle!



Dr. Green's Advice and Exhortation to his People.

(Concluded from page 111.)

IV. It only remains, that I make a few remarks on the relation which we have sustained to each other; offer some special exhortations; and commit you and myself to the great "Shepherd and bishop of souls."

In the review of my ministerial life, I see innumerable shortcomings, deficiencies and imperfections, which I sincerely lament, and for which I earnestly implore, through Jesus Christ, the divine forgiveness. Yet my conscience does not accuse me of the want of general fidelity. I believe that my labors, on the whole, have been equal to my strength—and that "I have not shunned to declare unto you all the counsel of God." My first sermon after ordination was grounded on I. Cor. ii. 2. "For I determined not to know any

thing among you, save Jesus Christ, and him crucified." The apostle's resolution, as expressed in this text, I then proposed to adopt as my own, and I now "take you to record" that in my humble and imperfect measure, the fulfilment of this resolution has been exemplified in my preaching and in my other labors among you—I trust "I am pure from the blood of all men."

On your part, I certainly have not only no complaint to make against you as a congregation, but abundant cause to be satisfied and thankful for the manner in which you have received my ministrations, and for the affection, respect, confidence and kindness, which you have manifested toward me. Often have I borne testimony in your favor in these respects, and even "boasted of you to others."—I have indeed loved you much, and I have every evidence that you have loved me in return. To many individuals I owe obligations, of which I cannot think without emotion, which I can never expect to return, and in view of which I can only pray that God may be the rewarder of those who conferred them. But let all be assured that while I live, though my pastoral relation to you will have ceased in *form*, on my part it is likely, in a measure, to remain in *fact*. I must still have *pastoral feelings* towards you; and every service which I may be able to perform, either for the congregation at large, or for any individual of it, you may at all times command, with the certainty that it will be rendered by me with unfeigned pleasure.

It is our duty to make use of providential occurrences to promote our own improvement and that of others; and the separation of a pastor from his charge is surely an event in providence, which calls on both parties concerned in it, to turn to some good account. It was this consideration which determined me to make this address; and if the situation in which we stand at this mutually interesting period, may serve to give more impression than usual to what I may say, I would fain not lose the opportunity of doing any good, which is thus offered to me.

Allow me, then, in addition to what I have already addressed to the congregation at large, to direct a few words in particular to three descriptions of persons among you.

1. To the professors of religion.—Your situation, my dear brethren, in this populous and dissipated city, is, at once, trying and important, in no ordinary degree. It is trying, because you are exposed to snares and temptations—to a tide of fashionable vice and folly—not known and felt, in an equal degree, in most other places. At the same time, these very circumstances render your situation the more interesting and important. If found faithful, you will insure to yourselves a brighter crown of eternal glory; you may be instrumental not only in preserving your children from ruin, but in forming them for distinguished usefulness in this world, and in preparing them for endless happiness in the world to come; you may promote, more extensively than others, the general interests of Christianity; and you may set an example, the influence of which may be widely felt. *Wherefore gird up the loins of your minds, put on the whole armor of God, watch unto prayer, be sober and hope to the end.* Be not conformed to the world which lieth in wickedness, yourselves, and use your best endeavors to save your offspring from it. Be willing to exercise self denial, and to bear the cross, in the cause and for the sake of your precious Saviour. Give no unnecessary offence—be meek and humble, and kind, and courteous, and affable, and hospitable, and charitable, and liberal. Whatever things are truly lovely and of good report, think on these things. As far as in you lies, live peaceably with all men, and let not your good be evil spoken of; but set your faces as flints against every vicious, every questionable practice. Be very guarded in your indulgence in fashionable amusements; they insensibly steal upon the heart—and often seduce it from God, from love to his service, obedience to his laws, and affection to his people. Renounce, as utterly inconsistent with your Christian profession and integrity, all theatrical entertainments, and

carefully guard your children against them. Strive to excel in practical piety, in genuine holiness of life and conversation. Love and associate with each other. Encourage Christian conferences and associations for prayer. Avoid as much as you can, religious controversies—they often destroy vital Godliness. But hold fast the truth as it is in Jesus, in opposition to prevailing heresies and errors. Avow your faith unequivocally and distinctly, and never be ashamed of the gospel of Christ.—Labor to show an example of true evangelical piety, in all its purity, and in all its loveliness.

Consider that the eyes of the congregation are turned on you, and that your conduct is often considered as a warrant for any doubtful practice. Be watchful, therefore, lest you become stumbling blocks to others—how intolerable the thought that you should be instrumental in precipitating an immortal being toward destruction! In the observance of all the laws of Christ endeavor to be unblameable: In all social and relative duties show a pattern which others may safely imitate: In the discharge of all moral obligations be scrupulously exact: In all congregational concerns let your temper and your actions teach others to be conciliatory, and to consult the general good more than private gratification. Encourage charitable designs, and all suitable measures for the propagation of the gospel—take the lead in these, and endeavor to draw the congregation after you. Prosperity, even in this world, is likely to attend the community, as well as the individuals, who are ready to serve God with their substance.—“These things, I give you in charge that ye may be blameless.* Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

2. Some of the congregation to whom I have been preaching during the whole of my ministry, or the larger part of it, are apparently yet “in the gall of bitterness, and in the bond of iniquity”—To

these, I am extremely anxious to say something at parting, which may possibly be useful to them if God peradventure may yet give them repentance unto life.

My dear friends—on the supposition that I have been faithful in delivering to you the messages of the gospel (and in what degree I have been so, let your own consciences testify) then is your guilt before God such as may well give you the most serious alarm. Recollect that where he “hath given much, he will require the more,” and that, consequently, to slight the full dispensation of the gospel for five-and-twenty years, is to incur a most tremendous responsibility to your final judge. Attempt not to excuse yourselves and to soothe your consciences, with the thought that it is only *omission* with which you are chargeable. It is against *omissions* that some of the severest denunciations of the gospel are pointed. The tree which bore *no* fruit, the lamp which had *no* oil, the unprofitable servant who made *no* use of his talent, are there exhibited as emblems of peculiar criminality, and examples of the severest condemnation. The sentence which our Saviour represents himself as pronouncing at last on those who shall be found on his left hand, is grounded wholly on *neglect*. When the apostle, trembling at the thought of being “a savor of death unto death,” to some who had heard the gospel from him, exclaimed—“Who is sufficient for these things?” it still appears that the guilt he contemplated arose from *neglect*. And shall it at last appear that all the warnings and entreaties which I have delivered to you, shall be “a savor of death unto death” to your souls—that the whole effect of my ministry on you shall be only to aggravate your final condemnation! Insupportable thought! God forbid it! is your exclamation, as it is my own. Ah, unhappy men! but this event will not be forbidden, it will assuredly take place, if you do not speedily fly by faith to the Saviour, in whose atoning blood your “crimson and scarlet” stains may be washed away.—Are you yet disposed to plead for delay? How of-

* 2 Cor. xii. 11.

ten have I reminded you of its dangers and delusions? How often have I admonished you that any future time would, probably, find you less inclined than the present, to enter on a life of piety and holiness? I now put it to your consciences if, at this moment, you are not, yourselves, examples of this very truth. Cannot many of you look back to a period, at which you were more disposed than you now are, to attend to the concerns of your immortal souls? And what is to be the end of this delusive course? Does it not present to your view a most fearful issue? Verily, between you and the precipice of eternal ruin, the steps seem to be but few. Take them not—oh infatuated mortals! take them not I beseech you. Stop, and turn, and speedily retrace your way, and you may yet be saved. Shall it not be seen that you will obey this call?—May I not hope that the event of my leaving you shall do you more good than all my past admonitions have done—that though you were proof against every other warning, yet you yielded to the last? Then, if permitted to “enter into the joy of my Lord,” I shall yet, in his presence above, number you among “the children that God hath given me.” In the name of the Saviour before whose judgment seat I am soon to meet you, by all the happiness and by all the horrors of eternity, by all the mercy of the declaration, that “where sin abounded, grace did much more abound,” I charge and conjure you, to turn immediately from your sins, to embrace the offered salvation, and to become the triumphant monuments of redeeming love.

3. I am shortly to address the youth of the congregation—

Precious Youth—

When I think of the numbers of you whom I have baptized and catechized, to whom I have taught forms of devotion and delivered lectures of pious instruction; when I call to mind how often I have fondly looked upon you as the best hope of my ministerial charge; my soul is ready to be melted within me, at the prospect of losing my pastoral connexion with you. But the thought

which most afflicts me, and which I wish may most affect you, is—that I leave so large a proportion of you unreconciled to God through Jesus Christ. Of those to whom I have administered the sacrament of baptism, alas! how few are there that I have had the pleasure of admitting to the other sacrament—the symbol with us of a profession of being truly and unreservedly devoted to the Lord. Yet there are many of you whose years would entitle you to this privilege, if your hearts were duly prepared to receive and seek it. It is, indeed, an anticipation that consoles me, that he who shall enter into my labors may, at some future period, reap what I have sown—that my successor may see a large harvest gathered from among you, for the granary of heaven. But why should this prospect be remote? Why should any of you risk the danger of perishing forever by trusting to the future? Why may not my separation from you be the occasion, in the dispensation of God's providence and grace on which a multitude of you may be brought to lay seriously and savingly to heart the things which belong to your everlasting peace? The thought is so grateful that I know not how to abandon it. My dear children! compel me not to abandon it. Your own eternal advantage pleads, in concert with me, that you should not. If the event shall prove that my ceasing to instruct and admonish you (to take place at the end of this address) did so rouse you to an attention to your spiritual state, did so seriously remind you of your neglected duty, did so affectingly urge upon you the importance of becoming immediately what I have so long wished and prayed to see you—that with one consent you pressed into the kingdom of God, taking it by holy violence, you will eternally rejoice; and I shall hope to rejoice with you, in this happy consequence of my removal.

That I should combat at this time the pretences and temptations by which the young delude themselves, and are deluded by the great adversary of souls, into the neglect of religion in early life, as it is not practicable, so I think it cannot be neces-

sary to you. Often, and at length, have you heard me detect these failings. You have only to exercise your memory and your candor, and you will. I flatter myself, admit that I have demonstrated to you incontestibly, that youth is infinitely the most favorable time to enter on a life of piety; that such a life, truly understood and exemplified, cannot be gloomy or cheerless; that on the contrary, it is favorable to every pleasure worthy of a rational and immortal being; that the sacrifices which it requires are far outweighed by the enjoyments which it ensures; that the sense of unconditional safety in all events, which it produces, gives a serenity and peace which nothing else can bestow; that true spirit, genuine honor, real dignity, amiable tempers and gentle manners, are its legitimate off-pring; that it enjoins industry and fidelity, and thus leads to prosperity on earth as well as to happiness in heaven; that in short, and in the language of infallible truth,* "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." In this manner I have endeavored, you will recollect, to remove your prejudices against a devout and holy life. But to remove prejudices is not enough; the life itself must be entered on; and other, and still more interesting considerations, are usually blessed of God to incline men effectually to engage in it. These considerations, therefore, I have been accustomed to press; and would to God that I could now press them effectually on every individual of you. Would to God that you might now receive and feel as you ought the solemn and momentous truths, that you are sinners by nature and by practice, and that till renewed by the power of the Holy Spirit, and united to Jesus Christ by a lively faith, you are every moment in danger of perishing for ever—in jeopardy of hopeless and inconceivable misery. From this danger and jeopardy I urge you to flee, as knowing that the flight is for the life of your souls; and I point you to

the Saviour as the ark of safety, and tell you that if you truly and perseveringly look for his grace and aid, you shall not fail to find them, and be led by them to safety and salvation. Young as you are, you have no time to lose in attending to this great concern. Some of your companions, whose hold on life was as firm as yours, you have seen sinking suddenly to the grave. You have, therefore, proof incontestible and alarming, that your youth affords no security against the immediate arrest of the king of terrors: and if it did, the continuance of life without true religion, could never be desirable. If terminated without it, the space afforded would only be to you the opportunity of "treasuring up wrath against the day of wrath;" or if saved at last, as "brands plucked out of the fire," you would have incurred much anguish in this world, and a diminution of happiness in the next; from the whole of which, early piety would have been your complete preservation. Now, therefore, I beseech you—by every tender and by every awful consideration, I beseech you—yield yourselves "a living sacrifice, holy, acceptable unto God, which is your reasonable service." True religion, lovely in all, is most lovely in the young. So let it eminently be in you. Recommend it in your example, by all its powerful attractions, by all its native charms—that as far as possible you may engage others to think favorably of it. Associate it with every generous and manly endowment and enterprise—with improvement in knowledge—with courtesy of demeanor—with emulation and activity in business—with inviolable integrity in every office of life. Shun, as a pestilence, the society of the wicked; be watchful against the thousand seductions to vice and misery which surround you; be moderate and guarded in your pleasures; "flee youthful lusts;" be obedient to your parents, docile to your teachers, respectful to your superiors, kind to your inferiors, benevolent and just to all. Thus if you shall be spared in life, you will be preparing to pass it with happiness and honor; and at whatever

* 1 Tim. iv. 8.

period you shall be called hence, you will assure to yourselves the reward "of the good and faithful servant."

Nothing now remains but to commit myself, and you my people, to Almighty God, our common Father—

O most merciful God and Saviour, who hast condescended to make known, and to endear thyself to thy church and people, by styling thyself "the Shepherd of Israel," graciously vouchsafe to receive from thy unworthy servant, whom thou hast been pleased to honor with the office of an under pastor in thy church, the resignation of the charge of that flock, of which he has been from his youth an overseer—Called, as he believes, by thy providence, to another station, he resigns into thy merciful hands, whence he received it through the ministry of his brethren, this important and precious trust, which thou hast favored him so long to hold—And oh! through the blood of the everlasting covenants—through the prevalent intercession of the great Advocate on high—through the infinite and effectual mediation of his adored Saviour... he earnestly prays that thou wouldst freely pardon all his ministerial sins; and not less that thou wouldst forgive the transgressions of this dear people, since they have been under his pastoral care. Sustain and bless thy servant still, in the arduous duties which may be before him. Make him faithful unto death, that he may receive a crown of life. And may this people be ever thy peculiar charge. May they recollect and regard the instructions and exhortations which they have received

from any of their pastors, whether living or dead. May thy special blessing rest on the endeavor now made by thy servant, that they may have their duty "always in remembrance after his decease." May he who is still their pastor, be abundantly prospered and succeeded in his public labors, and abundantly comforted in his own soul. May this people never want pastors "according to thy heart, who shall feed them with knowledge and understanding." May they ever hold fast the truth in the love of it—the truth as it is in Jesus. Save them from all heresy and error: save them from barrenness and unfruitfulness under the cultivation of thy hand: save them from hardness of heart and blindness of mind: save them from all discord and dissension. Make them an example of all christian excellence. Pour out upon them copiously the influences of thy most Holy Spirit, that many may be born and taught of God; that converts may be greatly multiplied; that thy church may be greatly enlarged; that thine own people may be greatly comforted: yea, O Lord, if it be thy holy will, that not one of this flock may be wanting, in the day when thou shalt make up thy jewels. And when "the chief Shepherd shall appear," may they and their pastors receive his plaudit, and be permitted to rejoice together for ever, in the kingdom and glory of their Lord. Grant these things, O most merciful Father, for the sake of thy best beloved Son Jesus Christ, to whom, with thee and the Holy Ghost, one glorious and eternal God, be praises for ever....AMEN.

RELIGIOUS INTELLIGENCE.

.....

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AMIDST the desolating judgments of God upon sinful nations, it affords a pleasing relief to the pious mind, to behold the walls of Zion go-

ing up in these troublous times. Religion is revived in various places in our land: God is calling in his people and completing the number of his chosen. In several towns, not far distant from this, the churches are favored with a season of refreshing from the presence of the Lord,

and many sinners are effectually called to partake of the gospel feast. The people of this place have been visited by the Holy Spirit, and some during the past summer have been hopefully converted. Though the revival here has not been remarkable, yet it deserves notice; since, with respect to this people, it is something new, and since every instance of the triumphs of divine grace, evinces the truth and importance of religion.

In the summer of 1810, a certain neighborhood in the town was visited by the Spirit, and about 10 were awakened, and, as we hope, added to the Lord. From that time, till June, of the past year, one and another were brought under serious impressions, and expressed a hope that they had passed from death unto life. During the last winter, Christians seemed to be more engaged in religion, and more concerned than usual for the prosperity of the church, and for the salvation of sinners. Prayer meetings were appointed, and attended with solemnity and engagedness. And it appears now, although nothing special was then visible, that the Spirit was secretly operating upon the minds of some. About the first of June, several were deeply convicted of their lost and undone condition, and soon made to rejoice in the Lord. Conference meetings were frequently attended, and the assemblies were very solemn. Others were awakened, and made earnestly to enquire, what shall we do to be saved? The work progressed gradually through the summer and autumn. No irregularities of animal passion...no bodily agitation...no ravings of enthusiasm have as yet appeared. It has proceeded with stillness, but not with rapidity. The number of those who have been visibly subjects of the work, is small; yet they have been taken from all parts of the congregation, and are of different ages from 18 years to near 40. Some were held under the terrors of the law for a longer, and some for a shorter time, before they found relief. Some professed great joy and peace in believing, and have hitherto evinced their conversion to God, while others have

been led to indulge a hope with trembling, under a deep sense of the deceitfulness of the heart. They have uniformly expressed a deep conviction of their depraved and helpless condition by nature—of their opposition of heart to the ever blessed God—of their absolute dependance on his sovereign grace; and they have found no relief, till, abandoning every other source of hope, they have fled for refuge to the Lord Jesus Christ. When made submissive to God, and enabled to believe in Jesus, they viewed the character and government of Jehovah and the riches of his grace with complacency, joy, and praise. Doctrines, before offensive, were cordially embraced, and became sources of comfort—That God would be just in their everlasting condemnation, they feelingly acknowledge, and say, let God be glorified, whatever becomes of us. They profess it their sole desire to be holy, and to love and serve the Lord. Christ appears to them exceedingly precious, and to the distinguishing truths of the gospel they manifest a strong and affectionate attachment. The number which have been awakened is greater than that of those who have expressed a hope of conversion. Between 30 and 40 have given credible evidence that they have passed from death unto life. Nothing specially remarkable has occurred in the case of an.—For a warning to the self-righteous, one, a considerable time a member of the church, but resting on pharisaical ground, was led to abandon the delusive hopes of the hypocrite, and to rejoice in Jesus Christ, as the only source of freedom, justification, and eternal life. Another, who had been long trusting in the error of universal salvation, was, after considerable struggle and deep conviction, induced totally to renounce this deceptive and fallacious error. This proves that the Spirit of God does not teach nor approve of universalism. On the whole, we have much reason for praise, that God has refreshed this barren corner of his vineyard, with some precious drops of his vivifying grace. But while we rejoice with trembling over those who, we hope, have tasted that the

Lord is gracious, we fear that the attention is subsiding, and the gracious influences of the Spirit departing. No instance of conviction or conversion has appeared for several weeks. Our conferences are declining, and the deep solemnity apparent in our assemblies, has visibly diminished. Christians are lamenting, but the enemy is rejoicing. Arise O Lord, and plead thine own cause. "In these days of rebuke and of blasphemy, what better news can be told to the friends of Zion, than that the Spirit of the Lord is lifting up a standard against the enemy, and filling up the number of his elect?" Let it awaken their praises, and engage them earnestly in prayer, that he would pour down righteousness, and in wrath remember mercy. A. E.

Monson, (Ms.) Jan. 1, 1813.

Litchfield, March 4, 1813.

TO THE EDITOR.

SIR.

THE annual meeting of the Foreign Mission Society, for the county of Litchfield, embracing the two consociations in said county, was holden at Litchfield, on the 10th day of February last—the following persons were chosen officers of the Society for the ensuing year.

His Honor JOHN COTTON SMITH, *President*.

Rev LYMAN BEECHER, Rev. JONATHAN MILLER, *Vice-Presidents*.

JAMES MORRIS, Esq. *Secretary*.

URIEL HOLMES, Esq. *Treasurer*.

AARON SMITH, Esq. *Auditor*.

An appropriate and animated sermon was delivered on the occasion by the Rev. BENNETT FYLER, from Heb. x. 36. The clergy of the county, and many of the most respectable civilians from the various towns, were present. The assembly was very large, and I can truly say, that I have never witnessed such a collection of people, who, in their appearance, manifested so deep an in-

terest, and so much complacency; nor was the appearance deceitful; for at the close of the meeting, it was a common exclamation, "We have never seen such a day as this." It was truly a good day. We hope the united prayers of Christians, ascended as incense to the Throne of Grace, for the out-pouring of the Divine Spirit on the nations of the earth, and that the word of life might spread among the nations that never heard of the Saviour. The missionary zeal which it has kindled, will, I trust, pervade the country, and awaken new importunities in prayer for an increase of Christian liberality.

There is to be hereafter, annually, a religious service at 10 o'clock, A. M. on the day of the annual meeting, to pray for the revival of religion in our towns and churches, and for the blessing of God upon the great attempt which is now making to Christianize the nations that call not on the name of the Lord. At this annual meeting, the money paid into the treasury for the translation of the holy scriptures, and to aid Foreign Missionary labors, according to the Treasurer's report, amounted to \$1310 11—out of which deduct \$5 25 for printing and stationary, leaving a balance of \$1304 86 to be paid over to the American Board of Commissioners for Foreign Missions.

The foregoing sums were paid by the following towns and societies within the limits of the two consociations belonging to Litchfield county, with other donations.

Litchfield,	\$ 255 10
do. South Farms, 2d society,	103
Bethlem,	104 75
Bridgewater, 2d society of N. Milford,	26 88
Brockfield,	5
Burlington,	22 60
Canaan, 1st society,	33 50
Canton,	2
Colebrook,	10
Goshen,	175 93
Harwinton,	22
New Hartford,	72 75
New Milford,	11 50
Norfolk,	10
New Preston,	19 50
Plymouth,	32

Salisbury,	5
Sharon,	51
South Britain,	61
Torrington,	32
Torrington,	27 50
Washington,	90 25
Winchester,	51
Winsted,	33
Warren,	16 59
Contributions by the friends of Missions, on the same day,	36 26
Total,	1310 11
Deduct for printing and sta- tionary,	5 25

1304 86

JAMES MORRIS, Sec'y.

Baptist Mission in India.

It is with very deep concern that we communicate to our readers the particulars of a calamity which has befallen the printing establishment attached to this mission. The account is extracted from a letter from Dr. Joshua Marshman, of Serampore, to Dr. Ryland of Bristol, dated March 12, received September 9th, 1812.

"I closed a letter to you on the 10th. but now write anew. Another leaf of the ways of Providence has been since unfolded, which will fill you both with sorrow and gratitude, and call for the exercise of faith in Him whose word, firm as the pillars of heaven, has declared, 'All things shall work together for the good of them that love God.'

"Last night, about six, I was sitting in my study, musing over the dealings of God, who had that day week taken my infant son; and, what afflicted me far more, three weeks before, dear brother Ward's second daughter about six years old, in a putrid sore throat. While reflecting on these providences, some one exclaimed 'The printing office is on fire!' I ran instantly thither, and beheld, at the lower end of the office, which is a room 200 feet long, a stage containing 700 reams of English paper sent out to print the Tamul and Cingalese New Testament, enveloped in flames. Every door

and window but one was fastened by a large flat bar of iron which went across it, and was secured by a bolt in the inside. In five minutes, the room was so filled with smoke that a candle would not live. Finding it impossible to open the windows, or for any one to go in without danger of instant death, we fastened that door again, in the hope of smothering the flame, and, ascending the roof, pierced it over the fire: and by incessantly pouring down water, so kept it under for three hours, that nothing but that paper appeared to have kindled, and there the flame was greatly abated. The alarm which we gave brought all the Europeans around us to our assistance, besides our native servants, so that we had all the assistance we could desire. While, however, the flames were got under there, I looked in, and suddenly saw a flame spread about twenty feet higher up. The smoke and steam increased so as to render it death to get three feet within the wall. In a few minutes the flames spread in every direction, and took away all hope of saving any thing from thence, and filled us with terror for Mr. Marshman's school, about thirty feet to the north-west; a bed-room for the boys, about sixteen feet full north, which communicated with brother Carey's; and the hall, library, and museum, within twelve feet of it to the north-east. The wind, however, fell and it burned as straight upward as a fire in a hearth, and communicated to nothing beside. It remained burning six hours, and consumed the beams, five feet in circumference, the roof, the windows, and every thing but the walls. Happily no lives were lost, nor a bone broken. The loss we cannot at present estimate. It has consumed all but the six presses, which we rejoiced were saved, being in a side-room. Two thousand reams of English paper are consumed, worth at least, 5000*l*. Founts of types in fourteen languages, besides English: namely,—Nagree (two founts large and small,) Bengallee (two founts,) Orissa, Mahratta, Seek, Burman, Telinga, Tamul, Cingalese, Chinese, Persian Ara-

bic, Hebrew, and Greek, were burnt; besides founts of English for carrying on ten works, which we have now in the press; and the cases, stones, brass rules, iron chases, correspondent with all these. We have not types left for the circular letter, not even to print a statement of the loss. The editions of the New Testament, which are stopped, are nine: viz. the Hindostanee, Persian, and Tamul, printing under the patronage of the Auxiliary Bible Society, and the Hindee (second edition,) Telinga, Seek, Burman, Sungskrit (second edition,) and Chinese. The editions of the Old Testament are five: the Sungskrit, Bengalee (second edition,) Orissa, Mah-ratta, and Hindee. Among the English works suspended till we get types from you are, the Sungskrit Grammar (second edition,) Brother Ward's works on the Manners of the Hindoos (second edition,) Confucius (second edition,) the Dissertation on the Chinese (second edition,) enlarged to more than 200 pages; Bengalee Dictionary, and a Telinga Grammar, both by Brother Carey. The loss cannot be less than twelve thousand pounds sterling, and all our labors are at once stopped.

"Yet amidst all, mercy evidently shines. I trembled for dear Brother Ward (as our sisters did for us both) lest the roof should have fallen in with him, or lest he should have entered too far, and at once extinguish the spark of life. But we were all preserved, blessed be God. The flames touched nothing besides; they might have consumed every thing. The presses are preserved; and happily the matrices of all the founts of types were deposited in another place: had they been burnt, it must have been years before they could have been replaced. We can now, however, begin casting types to-morrow, if we can find money; country paper can be substituted for English; and thus two or three months will put the versions of the Scriptures in motion again. But for English, we shall be distressed till you send us a supply; we know not even how to send you a circular letter. I am writing this at Calcutta, to go by the packet this

evening, whither I am come to inform Brother Carey, and therefore cannot tell you what types, nor how many. They must, however, be of all the sizes from the text of Confucius to the Minion in the circular letter; also Italian, and every printing utensil accompanying. Perhaps some friend in London, in the printing line, can tell what goes to complete a printing-office with English types. You must also send a fount of Greek and Hebrew. I am distressed to think where you will find money; but send, if you incur a debt; the silver and the gold are the Lord's. The Christian sympathy of our friends almost overwhelms me. Mr. Browne was confined by illness, but Mr. Bird, his son-in-law, exerted himself for us in the most strenuous manner. I fear it affects Mr. Browne's mind even more than mine own; he sent off an express at midnight to acquaint Mr. Harrington, who is deeply affected. Poor Mr. Thomason wept like a child to-day on hearing of it. He begs us to make out a minute statement of our loss, and he says he will use all his interest in our behalf; we shall write again to-morrow. How it arose, we know not. Brother Ward and others think it must have been done by design, and that some idolater among our servants, turning pale with envy at the sight of the Bible printing in so many languages, contrived this mode of stopping the work. This, however, is mere conjecture. Be strong in the Lord, my dear brother: he will never forsake the work of his own hands."

"P. S. One thing will enable us to go to work the sooner: the keys of a building larger than the printing-office, which we had let for years as a ware house, were given up to us on Saturday last. Thus we have a place to resume our labors the moment types are cast."



Yearly Meeting of the Quakers.

Extracts from the Address of the Quakers, to their Brethren through-

out the world, by the Yearly Meeting. England.

"Seeing the infinite value of love, that indispensable qualification of a true disciple, we are desirous of pressing it on every individual, to examine impartially how far he feels it to flourish in his own mind, and to influence all his actions, thus inducing others to follow him, as he is endeavoring to follow Christ.—And we believe that nothing will be so favorable to the preservation of this holy disposition as humility of heart, a temper in which we constantly see ourselves unworthy of the least of the Lord's mercies, and dependent only on his compassion for our final acceptance. Seeing also, that no awakened mind can be without a view to a better and an enduring state, and that no one knows how soon he may be called to put off mutability; let us bear in perpetual recollection, that in the state to which we aspire, there is nothing but eternal love, joy, and adoration, in the presence of Him through whose love we were first awakened."

"Before we quit the subject of Christian love, let us remind you that no limit of name can bound its influence. In this season of almost unprecedented pressure on some of the poorer classes of our countrymen, we deem it particularly desirable, that our dear friends every where should not be backward in examining into their distresses; but liberal in contributing a due proportion of relief. Many are allowed to have temporal possessions sufficient to do this with comparative ease. Let these, therefore, remember that they are but stewards, and let them seek to be good and faithful stewards. And it is probable that others, not equally abounding in the good things of this life, may find that, in using moderation in their own expenditure, they may have wherewith to supply the wants of others, and to make the heart of the poor man sing for joy. O, the blessing of cloathing the naked and feeding the hungry! Who would not desire to be entitled to a share in it!

"Moderation in personal and domestic expense, every way becomes

the followers of a lowly-hearted Saviour. We are therefore engaged to press it upon our young friends just setting out in life, to beware of needless expense in the furniture of their houses, and in their general domestic habits. Even those who think their property may entitle them to abundance or to elegance, by indulging in costly habits, are setting but an ill example to those of more contracted means; and as we are but too apt to copy that which coincides with our natural disposition, our want of circumspection may prove an incitement to extravagance in others, and prompt them to use exertions for supporting an appearance which may divert them from the true business of life—the daily study to be approved in the sight of God."



Mission to Tartary.

A letter has lately been received from a gentleman at Petersburg, dated Jan. 17th, 1812, of which the following is an extract: "Two of my friends, who are returned from the waters of Caucasus, tell me that they passed a fortnight very agreeably with the Scotch Missionaries in that neighborhood. The principals are the Rev Mr. Brunton and Mr. Patterson. During the seven years they have been there, they have suffered much from the Circassians; yet, all things considered, they have succeeded much better than might have been expected. Their village is surrounded by Tartars, who befriend them as far as lies in their power. The Missionaries have a small wooden church; a printing-house, with Arabic types cut in England, for printing and dispersing religious tracts in that language among their neighbors. Mr. Brunton has nearly completed the New-Testament; which, considering he was ignorant of the language seven years ago, proves him to be an indefatigable man. They have also a cloth manufactory, and as much land allowed them by the Russian government as they choose to cultivate; from which they furnish the sur-

rounding country with potatoes, tobacco, &c. In their school, they have nearly forty children, who are all instructed in the Christian religion: several of them have been sent from Circassia: the rest are Tartars. This has gained them the good-will of their neighbors."

OBITUARY.

DIED, at Dorchester, (Ms.) EBENEZER WALKS, Esq. aged 69.
In Rupert, (V.) JOHN B. PRESTON, aged 43.

At Sheffield, (Ms) Rev. EPHRAIM JUDSON, aged 75, pastor of the church in that town. Yale, 1763.

At Starksborough, (Vt.) the Rev. JOSEPH MARSHALL, aged 81.

At Watertown, SAMUEL W. SOUTHMAYD, Esq. Counsellor at Law, aged 39.

At Brownsville, (Penn) Rev. JACOB JENNINGS, D D. aged 68.

At Charlotte, (Vt) on the 25th Jan. last, Rev. ABEL NEWELL, aged 82 years, formerly, for a number of years, minister of the gospel in Goshen, (Con.)

Rev. JAMES BOYD, pastor of the churches of Warren and Newton, in New Connecticut, and a Missionary in the service of the Missionary Society of Connecticut.

In Russia, PIERRE FREDERICK GEORGE, Prince of Oldenburg—brother to the Empress of Russia.

In Williamsburg, (Va.) Hon. Judge WILLIAM NELSON, Professor of Law and Police in the College of William and Mary, aged 54.

Donations to the Missionary Society of Connecticut.

1813.

- March 9. From Rev. Marshfield Steele, collected in new settlements, \$1 50
10. From Rev. Elihu Mason, do. do. 2
15. From Rev. Ebenezer Kingsbury, do. do. 6 15
16. From Flijah Porter, of Farmington; a Bequest of Sarah Strong, of Burlington, in her last Will, 100
22. From Rev. Israci Brainard, collected in new settlements, \$ 90

\$ 113 55

Donations to the Foreign Missionary Society, as reported by their Treasurer.

Between December 30, 1812, and January 27, 1813—\$ 1,815 01
From January 28, to February 27—\$ 1,255 50

Received by Mr. PETER W. GALLAUDET, to be transmitted to the Treasurer of the Foreign Missionary Society.

1813.

- March 11. From Three Sisters in Hartford, to be applied as the Board of Commissioners for Foreign Missions judge best: remitted to the Treasurer—

\$ 100